

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 20.

NEW-HAVEN, OCTOBER 13, 1821.

VOL. VI.

CHEROKEE MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL KEPT AT
BRAINERD.

Great rising of Tennessee River.

March 30. By an unusual rain the Tennessee has risen much higher than it was in December last. Several hundred bushels of our corn in the warehouse, and in a crib, have been some time under water. This corn we thought secure; as no flood had, to our knowledge, ever covered the ground where it was stored. But, to our great grief and disappointment, we find most of it spoiled. We are led anxiously to inquire, why this destruction of mission property? Why should an infinitely wise and holy God tear from the funds of this mission, and destroy at once, so much obtained by the prayers and labours of his own children? Have we been prodigal of that precious article of provision? Have we abused the indulgence, and wearied the patience of our Heavenly Father? and obliged him thus to chastise and afflict us? O, that he would amend whatever is amiss, and turn even this dispensation to the furtherance of the Gospel.

Examination of the School.

April 16. This being the day appointed for the examination of the schools, most of the parents of the children were present, and several others. We dressed the children decently, and first examined the girls' school; then walked in procession to the boys' school-house, and examined their school. We thought the children appeared well. All present seemed highly pleased with their improvement. After examination most of the children left us to spend the vacation at their respective homes.

May 19. Father Hoyt, Anna, and Mr. Vail returned from Mayhew. We were surprised to see them without Dr. Worcester. They left him at Mayhew on the 3d inst. in a very feeble state of health. They made a short stay at Creek Path. Brother and sister Potter were in good health. The people in that neighbourhood were assembled, and listened attentively to a discourse on the subject of religion, and the importance of education. All appeared pleased with their teacher, the school, and the great concerns of the mission. The church mem-

bers appeared to be walking in love, and in the fellowship of the Spirit. One of the principal chiefs assured the brethren, that he would always do every thing in his power to promote the welfare of the school, and the comfort of the teachers.

Arrival of Dr. Worcester.

25. Dr. Worcester arrived this day. He left Mayhew on the 7th inst.; was detained three days at Russellville, a small village in Alabama, about 118 miles from Mayhew, partly on account of the sickness of Dr. Pride, his attendant, who was attacked with the intermittent fever. Dr. P. being unable to proceed, a man was hired to take his place; and Dr. Worcester, notwithstanding his extreme debility, travelled without farther intermission, till he reached Brainerd, a distance of full 200 miles. It appears to him, and to us, almost a miracle, that he has been sustained to perform such a journey; being at the time of his arrival unable to support himself on his feet, or even to stand by leaning on another. He was brought in the arms of two brethren from his carriage to the house. For a few moments, he was supported in a chair, but was soon obliged to take a bed. It was observed to him, "that he had got almost through the wilderness." He replied, "This may be true in more respects than one. God is very gracious. He has sustained me, as it were by miracle thus far, and granted one great desire of my soul in bringing me to Brainerd; and if it be agreeable to his holy purposes, that I should leave my poor remains here, his will be done." He said further, "I had rather leave my poor remains here, than at any other place."

We hope, however, that, after a little rest from the fatigues of such a journey, with such medicines and cordials as will be found here, his strength may be recruited, and, in due time, his health restored.

26. Dr. Worcester's complaints appear more complicated and difficult than we at first apprehended. Strictures in various parts give him much pain; and he is unable to rise from his bed without help.

Sabbath 27. At the request of Dr. Worcester, the members of the church, and some of the congregation, were introduced to him; and being raised in his bed he addressed them in a few words. His address, though short, was peculiarly feeling and in-

teresting. As the people left the room, he overheard one saying to the children, "he is very feeble, you cannot see him now: you shall see him another time," and immediately said: "Oh, they want to see me, let them come in." One said, "You are very feeble, it may be injurious." He replied with tears, "I want to see all my dear children, and take them by the hand." The children were then called in. He took each by the hand, as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears, most of the time. After the hymn, he addressed them in a most affectionate manner, which in turn melted them to tears.

[As Dr. Worcester's complaints increased in number and violence, the best medicines, and the warm bath were applied. It was proposed to send to Tennessee for medical advice; but Dr. W. objected, and committed himself, under the direction of Heaven, into the hands of his friends. Our readers will observe that Dr. Butler is attached to this mission. He doubtless did all in his power to relieve and restore his venerated friend and patron. There is no probability, that any medical skill could have been of permanent benefit.]

Last Days and Death of Dr. Worcester.

29. Our dear friend is rather more quiet; we can hardly say better.

30. Dr. Worcester was desirous to ride out, thinking it might be beneficial. His debility was such, that a moment's consideration prevented. At his request he was removed into the piazza, and was refreshed with a mild breeze. This was the first time he left his room, after his arrival.

31. In the morning we were somewhat alarmed, fearing he had but a few moments to stay. He however soon revived considerably; but was evidently on the decline.

June 1. He requested Mr. Chamberlain to look over his bills of expense from Natchez to this place, and put them in order in his memorandum book; that his accounts might be left intelligible to his friends. He was able to direct their entry: and, having kept no account of the last 60 miles, was able to give particulars from memory. This is the only business he has been able to attend to, since his arrival, except to settle with the man, who accompanied him from Russellville.

2. This morning he requested Father

Hoyt to write to Mrs. Worcester. Being asked if he would direct what should be written, he mentioned the time of his departure from Mayhew, and some occurrences by the way till the time of his arrival here, and added: "for the rest, write as you think proper."

Towards evening two chiefs arrived, and informed us, that by appointment, the chiefs from the different parts of the nation were soon to meet here, and welcome their friend. He was too feeble to see them to-day.

Sabbath 3. This day we were again permitted to meet around the table of our Lord. After meeting, the chiefs, who called on us yesterday, were introduced to Dr. W. He spoke a few words, which were interpreted to them.

5. Our dear friend is evidently fast going to the eternal world. In the morning, we gave up all hopes of his recovery. For short intervals during the day, he has been in a state of mental derangement. But even in this state, his mind was employed on the great subject of building churches, and extending the Redeemer's kingdom.

6. During the day he has been insensible to pain, and to appearance spent much of the time in prayer. He said, if he were to choose, he had rather go and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause, but rejoiced that he had been enabled to do something towards this great object.

We learn, that the chiefs generally delayed their appointed visit to Dr. Worcester, on account of information that he was unable to converse.

7. With reluctance we enter upon the events of this day. Our pen stops. Involuntary tears darken our eyes. We seek where to weep. We enter into our closets and weep there. We resume the task. Our weakened hands refuse to perform their office. We look at each other and say, who shall communicate the melancholy tidings? A solemn silence casts a still darker shade over the gloomy scene. O, ye daughters of Israel, weep for the heathen. Let the friends of missions hang their harps upon the willows: and for a moment suspend their songs. But will not some Elisha be found to seize the mantle of this departed Elijah; and, with a double portion of his spirit, revive the hopes of the heathen world? Is not our Immanuel still head over all things to the church? And will He not accompany the heralds of salvation even to the end of the world? Why may we not,

then, leaning on the bosom of Jesus, announce the death of that champion of the cross, that friend of God and man, whose mortal remains now lie before us. This morning, about 7 o'clock he cast his eyes towards heaven; and, smiling, resigned his spirit to God. Without the least apparent pain or struggle, he fell asleep in the arms of Jesus.

The funeral exercises are to be attended the day after to-morrow, at 10 o'clock.

9. Many of the Cherokees, some from considerable distances, came to perform the last act of kindness to their friend and benefactor. We walked in procession to the grave, and consigned to its last rest, till the great rising day, the body of the dear deceased. We then repaired to the school-house, where a letter from brother Hicks to the Cherokees present concerning Dr. Worcester, was read, and an appropriate sermon preached by Father Hoyt from Ps. cxii, 6. *The righteous shall be in everlasting remembrance.*

CHOCTAW MISSION.

EXTRACT FROM THE JOURNAL KEPT AT ELLIOT.

(Continued from p. 264.)

Solemnity in the School.

April 21, 1821. For a few days the brethren have observed, that the children were uncommonly solemn. Yesterday, brother Smith found a boy, named J. L. who appeared to be in great distress of mind, on account of his sins. He put many inquiries to the dear child, and learned by his answer that before he came here he knew not that he was a sinner, or that there was a God. When brother Smith proposed to pray with him, he dropped on his knees in an instant. To-day as one of the brethren entered brother Smith's room, he saw a boy sitting with a sad countenance. "This," said Mrs. Smith "is J. L. and here is a letter which he brought." The following is a copy. "I feel that I am a sinner, and every thing that I do is displeasing to God. I wish that the missionaries would pray for me; else I die, and go to hell, and be tormented forever." A few words were addressed to him, and tears stole down his cheeks. Who, at the sight of a child born in this wilderness, and thus coming to intreat our prayers, could himself refrain from tears? Several other boys are affected much in the same way.

22. *Sabbath.* Several men arrived here last evening and this morning, from Ohio. Having come on foot from the Hills, they

were weary and much exhausted. They were on board the flat boat, which in February left Marietta with a generous donation of provisions from the friends of the Redeemer's cause, for this mission. We had been long expecting their arrival. Two of them, Messrs. Charles Putnam, and Joshua Shipman, we were happy to embrace as brethren in Christ Jesus. There were with them four other men, who have come out to be employed as mechanics and labourers.

May 6. *Sabbath.* Our exercises were as usual. In the evening, we had a prayer meeting for the scholars. Several of them attended. Among them was one, who was awakened during the day. It was affecting to see five or six of these heathen children sitting around the room, anxious to know the way of salvation.

Effect of Missionary Intelligence.

7. Monthly concert. Our hearts were very much refreshed by the Missionary Herald. We are rejoiced by the glad news from our brethren at Owhyhee, and in Asia Minor. May God ever be with these beloved brethren, and cause one to chase a thousand, and two to put ten thousand to flight. Our hopes were revived by the account of the liberal donations made to the Treasury of the Board, as stated in the April Herald. We feel as if the cause of Christ will triumph, and that we must not faint nor be discouraged. Although the Board for want of funds can send to this mission but little money this year; although they are obliged to withhold our usual supply of necessary articles; although we are already in debt to a large amount, and have corn to buy and labourers to pay; although some of our dwellings are consumed, and our numbers reduced by sickness; yet will we rejoice in the God of our salvation. While he draws nigh, and is pouring out his Spirit upon our dear children, we cannot distrust him.

Applicant for admission to the School.

This morning a request was made to us, that we would take a boy into our school. The boy was present. We made inquiries respecting him; and found that he was about 12 or 14 years of age, and had come 150 miles to join our school. He appeared to be a bright youth. Our situation was trying. We had taken all the boys in our power, and another had come here resolved to stay at all events, eat at our table, and attend our school. Our means would not allow of our taking any more. Our number was complete. We are obliged to stop at

some point; and that point is the end of our resources. We are obliged to refuse the child the privilege of staying here. It pained us very much to send him away, to go back to haunts of ignorance and sin.

Arrival of Mr. Bardwell.

14. About noon, to our great surprise and joy, we saw brother Bardwell and his family, and Miss Frisselle draw near our dwelling. We received them with gladness. They were weary, having rode on horseback from the Hills through a wilderness of 145 miles, sleeping on the ground at night. The Lord God of Jacob be praised, that we may now see these dear friends, and welcome them to a share in our labours, cares, and blessings; and hope to live with them, or near them, till one after another of our little number shall cease from labour and be laid in the tomb, where we may rest till the trump of the archangel sounds. Miss Frisselle's health is feeble. Soon after they arrived, we met together and sang the hymn, "Kindred in Christ, for his dear sake," &c. and then kneeled down, and thanked the God of all our mercies for bringing our dear friends to this place. In the evening, we had a sweet and refreshing season of social prayer. Brother Bardwell informed us of the state of our property at the Hills, and that the keel boat was on its way to this place. It is good both to hope, and quietly to wait for the salvation of the Lord.

[Under the date of May 15, the journal mentions the fact that a man, who had five children in the school, sent a sixth to be entered; but, because the mission family could not take the boy, the father was so enraged, that he immediately despatched a messenger for the other five. The missionaries were sorry for the children, thus snatched from the means of instruction, but could not retain them. About three weeks afterwards, the relatives and friends of the children, the father being absent, sent a humble petition that they might be received again, which has probably since been done.]

16. In the morning the family and school assembled in the school house, where an address was delivered to the children, a prayer offered, and the 32nd hymn of Dr. Worcester's selection was sung. We gave the children, who were taken from the school, some Bibles; all of us went and took them by the hand and bade them farewell; and it was affecting to see the children

weeping and sobbing aloud, as they parted with each other. It was trying to see these children go away. One of them is the girl spoken of in our former journal, about a year and a half since, who offered to sell her cow to purchase clothes, that she might come here to school.

20. *Sabbath.* Brother Kingsbury preached in the morning. Brothers Smith, Bardwell, Howes, and Dyer, and sisters Bardwell, Frisselle, and Thacher, were received into our church; and then seventeen of the professed followers of the Lord Jesus were allowed to sit down together around his table, in this great wilderness. This is the largest number, that ever came at once to the table which eternal mercy has spread in this place. It was a refreshing season. After many of us had been long wandering from our native land, it was interesting and refreshing to our hearts, here to hold fellowship with kindred in Christ, and here to meet the Redeemer at his own table. In the afternoon brother Wright preached.

27. *Sabbath.* One man, who came about 70 miles, and who attended our Sabbath school, said, after meeting, in his own language, which was interpreted to us, "I have heard many reports respecting the school, some for it, and some against it; I now have seen with my own eyes, and am rejoiced at the sight; if it please the Lord to take me away, I shall die in peace."

[Under date of May, 30th, the journal mentions, with expressions of gratitude, the arrival of the keel boat with provisions, &c. from the Walnut Hills. The establishment began to be in want of several important articles.]

14. *June.* Tusheamiubbee, an aged Indian chief, this day came to us from his home, which is 40 miles distant, bringing with him his grandson, a bright looking boy, of 12 or 14 years of age, to place him in the school. He gave him entirely up to our care, and wished us to govern him, and instruct him, till he shall finish his education. The chief at the same time, drove a cow and a calf to this place, which he gave to the mission.

LETTER OF DAVID FOLSON.

[The following letter was written by a half bred Choctaw, a brother of two youths now in the Foreign Mission School. He is a chief, and much engaged, as the letter shows, for the civilization and evangelization of his countrymen. He never enjoyed any advantages of education, except what were derived from a six month's residence at a school in Tennessee. He would have

staid longer, but could not defray the expense. The Choctaw language has always been his vernacular tongue; which, when his small opportunities of learning English are considered, sufficiently accounts for his mistakes in writing our language. We are persuaded our readers will be pleased with the simplicity and sincerity apparent in every part of the letter, and with the importance which is used in pleading the cause of his people.—*Herald.*]

Choctaw Nation,

Pigeon Roost, June 20, 1821.

My dear Friend,—I thank you for your good admonition, instructing me, that by the blessing of Jesus Christ, we red people might be happy. But, my friend, in what way we poor Choctaws are to find this loving good Savior who has been so gracious and blessing to our white brethren and sisters? Dear friend, we poor Choctaws must have instructors to lead us in that good path, where we would walk in and find the Savior. You know we must, or at least we ought to have more good instructor to talk to us for our good.

It is true we Choctaws ought to be a thankful and we are thankful to our heavenly Father in sending his dear children the Missionaries among us to teach us for our good. And they are, I consider them, as my friends and brothers and sisters, and do love to be in their company, and love to hear them talk about the Savior.

But I hear some distressing news from your country. I hear that there is no more money to be given; or the money way has give out, for the cause, and promotion of this good, blessed Savior, that you have told me of in your letter. And more distressing in my mind is that our dear good friend, Rev. Cyrus Kingsbury, few days since he has left the nation for the Lower Country, for the purpose of collecting money for the Mission among the Choctaws. It is painful to we Choctaws, why this good man cannot be furnished with means to carry on his glorious work, for the cause of that good and precious Savior that you told me of him.

Now our friend are gone off from us for a short time to get little money to educate our poor perishing children. The Christian people in your country must not forsaken we poor Choctaws; for my poor nation are in a great distress for lacking of knowledge; and our whole depending is on the Christian benevolence. We want more minister who is well educated to go out among the red people, and talk with them, and tell them about this Savior you mention. And we ought to have two more

good female teacher, to instruct our young women.

The school at Elliot on the whole is promising. But those dear people whom you all, good people, have sent here to instruct us and show us, we Choctaws, to how and what way we must do to find this good Savior, must be supported. But our minister is gone, and we are in the dark—we have no Sabbath, and none to instruct us way to heaven; only those dear Missionaries, and the father of all is gone from us.

I do suppose you good people at the north are all very happy indeed.—Yes, you have a reason to be thankful and rejoice and be happy. There you are all blessed with the light from above—you have fine churches and cities, and there you are blessed with the Gospel. But here we poor Indians, in this dark benighted land, are perishing and melting away, because we have not the knowledge you have.

You good friend Dr. Worcester was with me about fourteen days, and during all this time, in low health. I was sorry to see him so feeble; but we could not help this. I endeavor to do all I can to make him comfortable while he was here; and had him in my arms several time, as he was not able to help himself. He was not able to say much. For the short conversation I had with him, between times when he was able to sit up, I like him much, and do think him to be a fine man.

Because I consider you to be my true friend, why I have undertake to write a few lines to you. Please to write to me, if it would be convenience for you to do so. If you should have a chance to hear from my brothers at Cornwall, I would like it much to hear from them and of their improvement.

I am sorry to say to you that I am not a pious man. You will please to pray for me and my nation. From your unworthy red brother,

DAVID FOLSON.

21st. This morning before I seal this letter, Missionary at Mayhew have send me word, that they have just received a letter from Brainerd, inform them the death of our beloved friend and father to us all, we red people—Dr. Worcester. Our great friend is gone! God of mercy speedily fill his place.

JOURNAL OF MR. HOOPER.

The following passages are extracted from a journal kept by Mr. Hooper, one of the assistant missionaries to the Choctaw nation. It commences at Pittsburgh, about the last of October, 1820.

During our stay we were treated kindly by Christian friends. Attended some in-

teresting meetings. One was rendered peculiarly so, in consequence of the particular circumstances of the speaker; who, as it is hoped, has been redeemed from the bondage of sin, as well as from a state of slavery to man. He is about forty years old—was held a slave in Tennessee till some few years since, when, giving evidence of a gracious change, and possessing more than ordinary powers of mind, he was ransomed by the professed friends of Christ, who afforded him the means necessary to a good education. He is now a minister in regular standing in the Presbyterian church. He delivered a methodical discourse, extemporaneously, much to the gratification of a vast audience. His appearance was peculiarly solemn and interesting.—His wife with four children, are still in bondage. For their emancipation, \$1,500 are demanded. To obtain this sum, he had visited the most considerable places in Pennsylvania and Ohio, and had received half the amount demanded.

Nov. 1. Having put our goods and ten horses on board, we imagined ourselves ready to set off. But on examining our ark, it was found to leak so as to render it unsafe to proceed. All was to be taken out; the leak to be stopped; and we must load again. This detention was very trying, as it was apprehended the Ohio would freeze. Having succeeded in making the ark tight, we took our departure on the 4th, but the wind rising, were not able to proceed more than two miles.—This was Saturday. Mr. Byington mounted one of the horses and rode 40 miles to Georgetown, Ohio, and preached on the Sabbath. We remained and held a meeting in the ark.

As our ark is different from any thing you have seen floating on the water, before I proceed any further, I will particularly describe its construction: It is 56 feet long, 14 wide, 6 high;—bottom perfectly flat;—roof convex. On the margin of the roof hang three oars; two to row with, 30 feet long; another 40, by which the ark is guided. Its ends do not taper like other boats, but are square, and walled up perpendicularly like those of a house, the sides are walled up in the same way. The inside was parted off into three rooms. In one apartment we kept a cow, which supplied us with milk. In the centre was a large room, in which were a cooking stove, and a fire-place in the stern; in the other end was a small apartment, used for a school room. Here ten children were regularly taught three months. This is probably the first school that ever floated down those waters. Having these conveniencies, and

being richly loaded by our friends on the banks of the Ohio, we lived as comfortably as we could wish. But to return.

7. Proceeded slowly, the water being low;—in the afternoon it began to snow, which continued occasionally three or four days, and the snow remained on the ground 10 days. We were not a little surprised to see such weather in Ohio, at this season.

8. The people where brother Byington spent the Sabbath, hailed us, and brought a variety of vegetables, amounting to \$40.

Arrived at Steubenville on the 10th. This is 70 miles from Pittsburgh; and here I will mention, once for all, that the distances of places are calculated from Pittsburgh. At Steubenville sold our horses. They were so uneasy the family could not rest, day nor night. Here are four Christian societies, Presbyterian, Baptist, Methodist, and Episcopalian. The houses of worship are not at all elegant. This, as all the considerable towns, is handsomely laid out; the streets intersecting each other at right angles. Here is a large paper-mill, stone grist mill, and various other works forced by steam. Water mills in the western country are not frequently to be met with; the reason is, few falls are to be found. We became acquainted with some warm hearted friends of missions at S. A Mr. Jennings, a Presbyterian clergyman, was indefatigable in his exertions; as was also the Rev. Mr. McCurdy, on the Virginia side. The church under the charge of the latter, have for ten years met monthly to pray for the Redeemer's kingdom. Their sacred charities during the same period have accompanied their prayers. The people residing in the two last mentioned places gave to this mission \$320.

After leaving Steubenville, made no stop till arriving at Marietta, 123 miles. When 60 miles above Marietta, Mr. B. wishing to spend the Sabbath here, set off in a little skiff and rowed it alone to M. Had some anxiety about him, but the Lord kept and supported him.

The Lord has recently visited this place, and caused the "dry bones to live." Two young persons here will probably become missionaries among the Choctaw Indians. You are probably acquainted with the great exertions making here for our mission. An ark, similar to ours, will, it is expected be loaded annually for us, and sent to the Walnut Hills.

Gallipolis, our next port, was settled 25 years ago, by 100 families from France. Many of the inhabitants are now French; but the English language is generally spoken.

Although there has hitherto been in this place a neglect of Christian institutions, there is ground for hope that a better era has commenced. Here are some who love the Lord in sincerity, and remember his last commands to his disciples. Among these are to be seen some resplendent rays of that heavenly benevolence, which should ever characterize the "elect of God:"—a benevolence which seeks to ameliorate the condition of the needy, whatever be their complexion or standing in society. These friends of Him "who came to seek and to save that which was lost," have come forward in the face of opposition, and established a Sabbath school for the degraded Africans, who, but for these indefatigable exertions, would have remained unable to read that precious volume, which "brings life and salvation to light."

Between Gallipolis and Maysville, Ken. our prospects wore a gloomy aspect. The snow fell to the depth of a foot and a half. The ice rapidly increasing; we expected soon to see the river closed, which, by the way, is the case, in some seasons, for a month or two together. But He who controls the elements, kindly interposed by sending copious showers; so that the snow which seemed to be against us, became the means of floating us along with an accelerated velocity. Nor was the interposition of God less propitious and noticeable in delivering us from an unsuspected evil. At midnight brother Smith, being awaked from sleep by a troublesome dream raised the curtain and discovered that the ark was on fire. But for this, we should probably soon have been enveloped in flames. Had we not reason to say, "Bless the Lord, O our souls, and forget not his benefits."

LETTER FROM REV MR. BYINGTON.

Extract of a letter from the Rev. Mr. Byington, one of the Missionaries at Elliot, to Miss Mary E. Lewis, of Greenwich, Conn. The occasion of the letter will be sufficiently understood by those who peruse it. It need only be stated, that the "generous donation" mentioned in the first sentence, comprised a box of clothing, manufactured and presented by an association of Young Ladies at School, of which Miss Lewis is the Secretary.

*Elliot, Choctaw Nation, }
June, 27, 1821. }*

Dear Friend—Your letter, bearing date "October 24, 1820," together with the generous donation to which it refers, have safely come to hand. By these pledges of your love and interest in this work of mer-

cy toward a long lost and degraded tribe of people, our hearts are much refreshed.— Could you, who live in that best of all lands beneath the Sun, know what it is to dwell where no proclamation of pardon was ever made known; where no Sabbath is regarded; where "the sound of the Church-going bell" was never heard; where you meet no countenance beaming with love to the Redeemer, and cheered with a hope of Heaven, save what might be in your own family; you would know how we should prize every remembrance of us, by our christian friends. By these acts of kindness, we feel our hearts drawn toward you—we feel our union to the christian world strengthened by their deeds of love. Accept from us many thanks for all you have so cheerfully done, to relieve us in our labours, and to promote the great object of our errand here.

Your charities not only help and comfort us, but are powerful auxiliaries in preaching to the heathen parents and children, who come to our habitation. We can hold them up to view, and ask them, "How came this here? We did not buy it, and it is valuable and good. It is for you and your children, and came from christians who love your souls, and who are willing to do all they can to make you happy." In this way their attention may be gained, their wonder excited, and they be led to believe, that it must be a good religion that causes people to do so much good for those they never saw.

The articles, which you were so kind as to send us, are very valuable, and many of them are of immediate use to us. Cloth we have always found one of our most useful articles. Garments for men and women are also useful. Our good friends frequently send us more things of *some kinds*, than we are in want of. We have now a large supply of small garments for little children. There are other articles which we find a greater want of than these. Unmade cloth of all kinds, bedticks for large children's beds, sheets, blankets, shoes, summer hats for the brethren, and garments for men and women, all of a plain and strong kind. Other articles of dress are very useful. We have taken the liberty to mention such articles as we most need for the Mission. We choose to leave it entirely with you, what use shall be made of our notice of such articles as are wanted. Many of the articles are of a kind, we presume, which could not be furnished by young ladies at a school. There are, however, many friends of the Redeemer, who could as easily, as they will gladly, testify their love

to him in acts of mercy and deeds of benevolence. This year, the Board are unable to send us any supplies of blankets, leather shoes, iron tools, tea, medicine, books, or paper. Our only hope of being supplied is, in the boxes of clothing we may receive. In them, we have already found supplies for many wants, and have been placed under obligations never to forget the Lord. Still we are at times in want, not on account of the healthy Brethren and Sisters; but many times those who are feeble are in a situation we should be glad to see improved. Sometimes our children suffer; in the winter many of them go barefoot, and during the whole year, they sleep on the floor. But we do trust in God for a supply of all our wants, and, at times, feel as if we could never distrust him. If he designs to prosper this mission, he can easily raise up for it many benefactors and send hither many labourers. If we may but have food, and raiment, and tools to labour with, we shall have every earthly blessing our hearts can reasonably wish. But it is for this nation we are bound to plead. And when we consider that the Board are embarrassed, our Brethren in India suffering for want of help, this Mission involved in debt more than one thousand dollars, and that we can hope for but little aid from the Board; when we consider how our children are prospered, how they interest every feeling of our hearts, and are willing to sleep night after night upon the floor, and go barefoot in the winter; when we remember how they have come here to be received into the School, till we could take no more, and have been denied, and have gone away with a disappointment that caused tears to flow; we feel our hearts kindle, and we are constrained to beg assistance from that christian community which has so often relieved, and held out its arms to save the perishing. We could say more; but is it necessary? Shall children be left to wander and die in sin, groping their way to ruin, with no kind hand to guide them to Heaven? Are there not money, and men, and women enough, to make this land glad with the news of Salvation?

Do not forget us in your prayers. Let the same spirit be sent to this nation which is now diffusing its blessings through your favoured State, and how would the Angels of God rejoice, and the hearts of saints swell with hope and joy.

In behalf of the family at this place, and with much Christian affection,

I am, Your's &c.

WESTERN AFRICA.

REGENT'S TOWN, (Sierra Leone.)

Extract from the Journal of the Rev. Mr. Johnson.

July 12, 1820. On Sunday, the 2d of this month, I baptized sixteen adults, among, whom were three of the youths of the Christian Institution. Seven other candidates have been put off until another time. Many more wish to become members of the church of Christ, whom I shall examine this week, and then take under a course of instruction.

We go on as usual. The Lord continues to own and bless his word. Divine worship is numerous and regularly attended.

July 19. I have examined those who wished to be baptized, which amount to twenty-four, who are, I trust, under the gracious influence of the Holy Ghost. All praise be to Him!

Nov. 29. On the first Sunday of this month I baptized thirty-four adults and their children; forty-eight in all. Above 300 were at the Lord's Table. This was a time when my heart rejoiced, and my soul did magnify the Lord my Saviour. Oh, that we may experience many such seasons! Several more have come forth since, desirous of being baptized; about thirty are on trial; some of whom are under a course of instruction.

Feb. 6, 1821.—Last Sunday I baptized sixteen adults; twelve of Regent's Town, and four of Charlotte; after which we had the Lord's Supper: above 300 attended. Our newly-arrived friends were present, and were much delighted.

Evidences of the influence of Divine Grace.

The Negroes continue to manifest the genuine operations of Divine Grace on the spirit and in the life. Every awakened and feeling heart may here find its own picture—*heart answering to heart*: and it is most instructive and encouraging, to witness the variety of ways in which it pleases God to work on the minds of his servants; while these operations are felt and recognized as similar to those which take place in themselves, by others of his servants of every colour and in every clime—an unanswerable

ble proof of the genuine nature of this influence, and of the unity of the source from which it proceeds.

It is observable in the following extracts, how much these Christian Negroes make of the scriptures; and with what simplicity they apply them to their own peculiar cases, with frequent reference to what they hear from their minister.

I have had visits paid me, every day, almost from morning to night. Were I to write down all the conversations that have taken place between these people and myself, they would fill a volume.

Their acknowledgements of the gracious hand of Providence in bringing them from their own country, are frequent and striking; and, in making them, they not seldom disclose the pitiable state to which their native countries are reduced by the shameful trafficking in human beings.

On Saturday evening, a youth stood up, and said—"When I in my country, the king die: then the headman get plenty of slaves and kill them, because that be the fashion of that country—when the king die they kill plenty slaves. Me be slave; but I no belong to the king—I belong to another man. Then my master take me and carry me to that place where they went to kill the people: he say, 'That boy no good—I will change him for one of them women that they going to kill.' He go, and take me; and we come to the place. I see two houses full of slaves which they going to kill; and my master change me for one woman, and they put me among them people which they want to kill for the king who die. Well—I stand—I tremble—I don't know what to do. By and by, them headmen come look at all them people.—When they come among us I look them sharp—they no take notice of me—I stand close by the door—I jump out and run in to the bush. I live there 3 days—I eat grass I hear when they kill them people—I fear too much—they cry—they scream—Oh too much!—I run out of the bush, and run to another country (town.) The people in that country catch me—they tie my hand—and they send to the headman of my country, and tell him they catch one of him slaves. The headman send two people to fetch me back; but that man who catch me say he no let me go—they must bring some cloth and pay him. Well, them two men

go back—they say they come in three days and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again and carry me and sell me, and I get on board the ship. English ship come one day and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: he has brought me here by His power."

The manner in which convictions of sin are awakened and deepened.

One of the school girls said to me—"Since yesterday morning, all the sins which I done come before me. I am bad too much. I am afraid I shall die soon, and go to hell. I did not sleep all night. I do not know what to do." She wept bitterly, and said—"O! poor me! poor me!" I pointed her to the *Lamb of God which taketh away the sin of the world*.

A communicant, who had been ill for a considerable time, and appeared to be in a consumption, and expected to die soon, said that he had read the parable of the ten virgins, which distressed his mind much: he wept greatly, and said—"I am afraid I shall stand like the five foolish women. Oh, if I was but sure that the Lord Jesus would keep me in the time when I die!"—I spoke to him as God enabled me.

A woman of the Ebo Tribe seemed much distressed in mind. She could scarcely speak. As some of these people are much agitated when they come to me, and are more open with their fellow-Africans, I sent her to William Tamba. She expressed a wish, however to be baptized, and said—"Me pay to God the Holy Ghost to take me to Jesus Christ. Me pray to Jesus Christ to take me to the Father." This declaration surprised me. I asked her a few more questions: but her heart seemed so full that she could not speak. I advised her therefore, to go to W. Tamba (of whom all seem to be very fond,) and tell him her heart, who would tell me again.

It is not unusual with the Negroes to describe the conflicts between Grace and Sin which are common to all real Christians, by their having two hearts. An instance or two will strikingly illustrate their use of this appropriate figure:—

One of them said—"Me go, one day,

to cut bush: one heart say, 'You go pray, t'other hear say, You no must go pray: mind your work: then one heart say, you must go pray Lord Jesus Christ; and t'other one say no mind what that heart tell you; then first one say, you had better go pray. So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, ah! you see, suppose you no been pray, you no feel glad too much."

A woman, much distressed, came to me complaining—"Massa! I got two hearts." I begged her to explain what she meant. She replied—"One heart—new heart—tell me all the bad things me been doing in my country, and since me been here. Same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me, never mind! God no look you—God look for white people—he no look black people—he no look you. But my new heart tell me, suppose you no pray—you die—you go to hell: and then I want to go pray: then old heart tell me, you go work first—make fire—cook rice—and then when I done work, I forget to pray; and so these two hearts trouble me too much, and I don't know what to do." I read to her the 7th chapter to the Romans. When I came to the Apostle's exclamation, *Oh! wretched man that I am!*—"That me!" said she: "me feel the very same thing." I then explained the following words—*I thank God through Jesus Christ our Lord*, and pointed her to Christ.—She has since walked worthy of the Gospel.

Their acknowledgments of divine forbearance and mercy.

One man says, "Massa, I am like a dog who run away from his master, and runs all about; but he finds no house, no place to live: he gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meet me everywhere, and then I must come back to the Lord Jesus Christ, for he only gives me rest."

Another said—"Massa! God do keep me for true. I have now been past three years in the Church"—meaning a communicant. "Sometimes I have run away from the Lord Jesus Christ, but he no run away from me: He hold me fast. When I run, he send trouble after me. As he bring back Jonah, so he bring me back many times. I no run like Jonah, but heart run more like Jonah. One time I

get so much trouble, and my sins so much plague me that I want to hang myself; but blessed be the Lord! He no let me do so. I wish, that time, that I no hear the word of God at all—it plague me so. Ah, Massa! first time when you talk to us about trouble, I hear it; but I don't think that trouble can come so much. I cannot tell you how much trouble I been have—sometimes I no sleep at all. Them words which you preach last night comfort me much. I see now that all them trouble I bring myself. The Lord wanted me, but I did not want Him. When I consider, I wonder that God keep me so long. Oh, what mercy! I see He will not leave me. When I look back I have comfort."

A watchful jealousy over the state of their hearts.

After Service, one day, some young women, who are still in the school, followed me into the piazza, and desired to speak to me. One said—"Massa! what you now say about having peace with one another, troubles me very much." She began to weep, and could say no more. Another then said—"Massa! we have too much trouble in the school-house. Them girls that no serve God trouble us too much: we have no peace with them. We beg you Massa, to tell us what we must do. We want to sit down by ourselves, to read and pray sometimes; but we cannot—them other girls make too much noise; and some of them would do us bad, but they fear you. And now so much rain live there, we cannot go into the bush; and that make us feel sorry. Last Sunday, you say you fear people neglect prayer, and now them feel cold in them heart. Massa! for my part, I stand that fashion. Sometimes I kneel down to pray, and then my heart so cold, and then somebody come and disturb me." Another then began to speak for some length, in much the same way. I gave them advice, and they left me weeping.

After prayer, one morning, at which the church was nearly filled, I was followed by a woman, who is a communicant, into my house. She there gave free course to the fulness of her heart. After she had wept bitterly for some time, she said—"The Lord has loved me so much, that make me cry. My father was killed in war, and my mother die; and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me, because I was so small; and then they wanted to kill me, but the Lord helped me." Wept again.—

I feel all them words in my heart which you talk last night. You shew us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me; and what hurt me and make me sorry, is because I love him so little." Wept again very much. "Yesterday, when I go to the Lord's Table, I feel so cold—that make me sorry very much." I endeavoured to comfort her, and she went away weeping bitterly.

Another instance of this jealousy over the heart discovers a simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32—34.

In calling at one of the houses, I found two women (both communicants) at needle work. The house was neat and clean. A clean bench was immediately put down, and I was intreated to sit. One of the women had been lately married to a decent and serious young man. I asked how she got on now. She said—"I think not so well as before. Beforetime I go to prayer, nobody hinder me—I live by myself in this house—I have no trouble: when I go to church, I was glad—nobody hinder me;—and the word which I heard was sweet too much. Sometimes people ask me, 'why you no get married?' I no answer, but I know I have peace too much: my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that, by and bye, people would say I do bad; and I was sorry too much. That same time my husband send one man, and he ask me, if I willing to marry. I don't know what to say; but I think I must say yes. Well, I say yes; and soon after, we got married. Me got plenty trouble this time. My husband he is a good man, but me have trouble about him. Every time me think about the Lord Jesus Christ, my husband come in my mind; and so I stand, when I live in the church. Sometimes I think it would be better for me if I was not married: then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do. I hear you preach, but I can't feel it: only Sunday before last when you preach in the morning, it was just as if you talk all the time to me—me hold my face down and cry too much. Oh them words make me glad too much." The text was, Isaiah xliii. 1.

Love to the souls of their relatives.

At one of our meetings on Saturday

evenings, one man said—"I have felt very glad since last Sunday morning. When you preach, you talk to me all the time: what you said was what I felt, which make me glad too much. But when you at last talk to the wicked, I wanted to cry—my heart turn in me for my poor wife: she come always to Church, but she no believe—she still careless. I do not know what to do with her: sometimes when I look at her, I cry—I cannot keep water out of my eyes—I grieved very much for my wife. Oh, I wish God may teach her!"

After family prayer one day, I perceived several women with children sitting at the church door. I heard them complaining and telling one another their troubles.—When I was perceived, silence was immediately observed. I joined them.

One began to complain of her husband, that he did never pray. When she begged him to pray with her, the answer immediately was, "Don't bodder me. I won't pray wid you. If I want to pray I can do it for myself." Moreover, she said, that since he had learned to read the Bible, she thought he was worse. Sometimes he would read in the Bible; and when she feared and wept because of the words which she heard him read, he would laugh and mock. She was troubled very much on his behalf, and she begged me to speak to him, and tell him of his danger. I told her that I did speak to him almost every evening in school; and, as he attended to hear the Word of God, there was great reason to believe that, one day or other, he would be called by divine grace; and that she should continue to pray for him; but she thought the more she prayed for him, the worse he got. When she drew nigh the Lord's table last month, she saw many women with their husbands there, but was afraid that that would never be the case with her. I spoke to her of the sufferings of Jesus; and exhorted her to take up the Cross and follow him. She wept much.

The power of religion in recovering and securing domestic happiness.

Another woman (one of those last spoken of) began then to tell me that she was also in great trouble. She had not taken any food for two days: she could do nothing but weep: her husband appeared to dislike her: he had behaved very roughly to her since Monday. At this I was rather surprised for both are communicants; and have lived very comfortably together, to my knowledge. I went to the man, who was in school at the time; and asked him what was the matter between him and his

wife. He said that he had reproved her, because she had not got the dinner ready when he came home with two men who work with him; and, since that time she had not spoken to him. If he had asked any thing of her, she had not answered him. Before she was brought to bed, she had always got the dinner ready for him and the two men. I inquired further into the matter, and found that he required his wife to beat rice and cook it; which certainly must be too much for a woman who has an infant to take care of. I reproved him, and explained the unreasonableness of his behaviour to him: he expressed great sorrow immediately. I went again to his wife, and told her what I had spoken to her husband, and found that they both were wrong. She also said that she was wrong, and would do so no more: she would always speak when her husband spoke to her. I then called the man, and sent them both home; and told them to kneel down and pray together, as soon as they got home, which they promised to do. They both appeared exceedingly glad and happy; and thanked me over and over again for bringing them together again in peace.

In visiting a sick communicant, his wife who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the scripture (the woman can read)—constantly attended public worship—and lived in peace with their neighbours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered—"Sometimes I say a word which my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

WEST INDIES.

The following Extract of a Letter from Mr. FRENCH, dated St. Eustatius, Dec. 16, 1820, will be read with interest, as it describes a pleasing instance of the influence of Christian instruction:

I have on this island four established places of worship, in each of which I preach once in the course of the week. The last of those places was opened under the following peculiar circumstance:—A slave belonging to a person on this island, had run away from his master, and become a most notorious robber, and having got others to join him, he was appointed their cap-

tain. He resided with them in the mountains fourteen months, but having been surprised while committing one of his predatory plunders, he was taken and put in confinement. His master expostulated with him on the badness of his conduct; but the slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked.

The master applied to me, and I told him that if he would let me preach to his negroes, I would save him a great deal of trouble. I went to the robber, conversed with him, and left him apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse to preach in, and has since fitted it up for the purpose: I preach in it to all his negroes, with his own family, and to many others who attend from the neighbourhood. The late robber himself, I am happy to state, manifests a real change of life and heart, to the truth of which his master bears a pleasing testimony. He has been received as a scholar into our Sunday School, and has since requested to be admitted on trial as a member of Society. When he came to make his request, all present joined in prayer for him, that he might be kept from falling, and we wept with joy over him "who was dead but is alive, who was lost but is found."

Our excellent Governor lately visited, with his Secretary and a member of the council, the Sunday school; and expressed his high satisfaction with the improvement of the children. I am happy to say, that about forty of them manifest a work of grace on their minds, and are regularly met once a week to receive such advices and cautions as their circumstances seem to require.

[*Lon. Meth. Mag.*]

STATE OF RELIGION IN VERMONT.

We make the following extracts from the Report of the General Convention of the Congregational and Presbyterian Ministers in Vermont, at their annual meeting at Poultney, in Sept. 1821.

The operations of divine grace awaken the liveliest interest in the heart of every christian. By them the character of God is displayed, and the glories of our Immanuel are presented with powerful attractions. That Christ died for sinners—that his Church shall live—that many "who are ready to perish" shall eventually participate the joys of the heavenly world, are truths which we receive on the authority of divine revela-

tion. Every passing year confirms the truth of the scriptures, and enlivens the hopes of the people of God. The kingdom of the Redeemer is evidently progressing. The intelligence which has been communicated to the Convention during their present session, is animating to all who love the Lord Jesus Christ. It confirms our faith, it elevates our hopes, and encourages us to pray without ceasing, "for the peace of Jerusalem." We would call upon our souls to bless the Lord for the displays of his mercy among the churches of our convention. Some are indeed mourning in view of prevailing coldness and abounding iniquity; but upon others he has shed down his richest blessings, as the following statements show.

Windham Association reports no instances of extensive outpourings of the Spirit. The churches, many of which were rendered numerous by late revivals, are walking in the order and fellowship of the gospel, and praying that God would revive them again.

Pawlet Association has been favored with revivals of religion in a few towns. In Rupert, thirty have obtained hope of having passed from death unto life, and in the three societies in Granville about ninety. Pawlet and Dorset have shared in the good work.

Orange Association reports an extensive revival in Weathersfield, where at least 100 are supposed to have experienced a saving change. Other towns present very encouraging appearances. In Strafford, through the instrumentality of the Vt. Juvenile Missionary Society, a church of 20 members has been gathered.

In *Rutland Association* many towns have been greatly refreshed from on high. Benson, Brandon, Sudbury and Timmouth, each reckon from 50 to 80 as subjects of the work. Hubbardton and Castleton, each compute the number from 30 to 50. In East and West Rutland, Wallingford and West-Haven, revivals have prevailed. In some of these towns, not to mention others in which are encouraging appearances, the work appears to be only in its incipient stages; in others it is now gloriously progressing with much to quicken and animate, and nothing to discourage.

Royalton Association reports no extensive revivals. Fifteen or twenty, however, have joined with the congregational church in Barre, and about 20 are reckoned as converts in Braintree.

Within the limits of *Addison Association*, the Holy Spirit has come down with mighty power, and many have been made glad with exceeding joy. The work commenced in Middlebury early in the Spring, and has extended to all the neighbouring towns; in each of which it still progresses, and in some, with most encouraging hopes of still greater accessions to the cause of him who came to seek and to save that which was lost. Of those who say, what have we to do any more with idols, it is computed there are already, in Shoreham 130, in Cornwall 120, in Orwell 100, in Middlebury 70, in Bridport and Salisbury, each 50; in Whiting, New-Haven and Weybridge, each 30 or 40, in Addison, say 20. Revivals have also commenced in Hinesburgh and Charlotte.

The Delegate from the North-Western Association brings glad tidings of great joy. In Jericho 100 are numbered as hopeful subjects of divine grace; in Essex 75, in Westford 35, in Williston 20, in Richmond 15. In Bakersfield and Enosburgh the efforts of the Vermont Juvenile Missionary Society have been greatly blessed; 100 in the former town, and 60 in the latter, are supposed to have experienced the sanctifying influences of the Holy Spirit. A work of grace has also commenced in Underhill and Milton.

Considering the influence, which is exerted on a community by those who possess the advantages of education, the Convention consider themselves bound to record, with the liveliest gratitude, the smiles of divine providence on Middlebury College. Fifteen or twenty of those who have cherished a hope, in Middlebury, are members of that flourishing seminary; and about two thirds of the whole number are deemed the subjects of the gracious operations of the Spirit.

We therefore fervently pray that our education Societies may receive increasing support. The North-Western Branch

has already about thirty individuals under its patronage. We hope that this, the Eastern, and other Education Societies in our State, will be furnished with the means of becoming greatly instrumental in providing our destitute churches with pastors after God's own heart, who shall feed them with knowledge and understanding.

Finally, while much of carelessness, error, and sin remain to be deplored in our borders, we would call upon you, beloved brethren, to unite your hearts with ours in praising the King of Zion for the deliverance he has wrought for so many captives of sin; and for the gladness he has put into the hearts of his people, who have been hoping, praying, and waiting for the displays of his glory. Surely such undeserved favors demand our highest gratitude and loudest songs of praise. What encouragement have we to proceed in our holy warfare against the powers of darkness, in support of the institutions of religion.—What encouragement to persevere in sowing good seed in every soil—to be more fervent, constant and importunate in prayer—more abundant in labours, watchings, and acts of self-denial.

Let us desire and expect great things for our beloved Zion, and zealously endeavour to beautify, enlarge, and defend this city of our solemnities; so shall the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

AMERICAN ASYLUM FOR THE DEAF AND DUMB.

SPECIMENS OF ORIGINAL COMPOSITION,

By the pupils of the first class, written after they had been in the Asylum nearly four years. The thoughts, language, orthography and punctuation are entirely their own; as are also the answers to the questions.

BY A YOUNG MAN 24 YEARS OF AGE.

Hartford, March 27th, 1821.

My dear friend,—I enjoy good health. I am so zealous as to pursue knowledge. I derive much improvement by study from the history of the book. To see the schoolfellows learn about religion, gives us very much pleasure and happiness. They are

considerate in their manners, those of some scholars, at the asylum, are polite. The first speak the truth of the rich gentlemen, the last make signs clearly. I inform you that all the deaf and dumb will write at the exhibition on the 10th of April. Will you come and see them write at the meeting-house. If you did not know where it is, I would direct you to it. There is much people in this town, who will convene into church at the Directors' pleasure. I think they would be glad to see the pupils write the lesson on the slate. I heard that Mr. Woodbridge* arrived in safety in Gibraltar, and was breaking over the deck of the brig, he thence to Palermo. As the foam of the billows went down into the cabin. I think he took much delight in approaching to the rock of the castle. The brig was bound in the harbour. He went in the small boat without any sailors to the wharf. He took a pleasant walk in the street, while he was filled with wonder and admiration at the sight of the beautiful city, which was white. He took a short journey about the country, because he wished to get his health. Please to give my best wishes to my particular friends. I am your affectionate, sincere friend.

What was the character of Abel?

The character of Abel was cheerful, mild, obedient, devout, and humble.

How did you feel formerly when you did wrong?

I felt conscience, and miserable and shameful, my heart was hardened by conscience and wickedness.

What is faith?

It is a conviction that Christ hath loved us and died for us, and confidence and truth in him and to be believing in him.

What is the condition of the saints in heaven?

The condition of them is full of happiness, comforts and bliss, and is perfect and holy in heaven.

What is repentance?

It is hearty sorrow for sin, and a sincere contrition for guilt, fault and transgression, and a constant endeavour through the spirit, to give up them.

BY A YOUNG LADY 23 YEARS OLD.

A Story of a Lady.

While the lady was walking in the garden, she perceived a very pretty small nest containing four eggs in the beautiful rose tree. Soon after she saw a yellow bird alighting on the fence; it approached the

* One of the teachers who visited Europe for the restoration of his health.

nest of the rose tree, but it heard a little noise and flew away. The lady was disappointed and wished it would go into the nest; she admired the nest surrounded with several sweet roses, and she thought how kind God was to take care of the yellow bird in it. She went from the garden to the lake at a little distance from the house of her father. The lady met a girl with much pity near the lake; she said, what a pretty girl, and she had a very bright black eye, and was about twelve years of age. The lady.—Where do you live? The girl.—I live in P——, but poor parents, they have no money enough to buy any food for their children and they live in an obscure hut. The lady.—How many children have they? The girl. They have seven children, who are all young ones. The lady.—Will you come and live together with me? I shall be very happy to take care of you. The girl.—I thank you for your kind invitation, but I must go home to help my old poor mother, and I do not wish to have any where to live. The lady.—Are you older than your sisters? The girl.—No madam; I am the youngest. The lady. Well, they can do any thing to help your mother. Again do come and live with me; I will try to find a good school for you as soon as I can, and shall be happy to do every good thing to you. The girl.—Indeed, I am willing to come and live with you, but I must go and ask my parents first. Will you be so kind as to go with me? The lady.—Yes; I will go with you with pleasure. They went home. The girl told her parents that the lady wished her to go and live with her. They were willing to have her go, but they asked the lady if she would always take good care of the girl. The lady said, I shall certainly and try to do every good thing to her. The lady.—I am glad to have the companion with you, I thank God for directing me to go to the lake to meet you, and take you to my house, and I hope God will bless you with happiness in this life and the next. I thank you and I wish you the same blessings.

What were the emotions of Adam and Eve as they quitted Eden?

They felt very sorryful for their departure from Eden and wished to return, but they thought of seeing it no more, and were in a poor unhappy state forever.

How did Cain feel when he killed Abel?

Cain felt very envious towards Abel, for he was a friend of God, who always loved to hear Abel's prayer, therefore Cain was displeased with God.

Is death an evil?

Yes; and it is a dreadful thing to die, if a person does not repent and trust in Christ.

What gives peace to a Christian who is dying?

The holy spirit of God descends upon his peace into a Christian's soul without fear to die, who does not wish to live longer in this world, because a Christian thinks this is always in trouble.

A FIGURE.

The lily displays its humility as a true and humble Christian. The summer's morning appears to smile as a child's face. The brook goes along as an old woman talks always. The fountain is always issuing as a person cannot keep a secret and likes to tell it to any body. The weeping willow is mild, like his manners are gentle. The brook is gliding as the lady is dancing.

An example worthy of imitation.

The author of a letter, from which the following is an extract, will doubtless excuse its publication though done without his knowledge or consent; when he recollects the powerful influence of example on human conduct, and the probability that many may be induced to go and do likewise. The letter is addressed to the author of a plea for the Theological Seminary at Princeton, N J by a distinguished clergyman resident in one of the Eastern States, immediately after reading the plea:

EXTRACT

"I have long felt deeply interested in the prosperity of the Theological School at Princeton. I was a member of the General Assembly, in 1812, when it was located, and shall never forget the interesting discussion of that day, nor the solemnity of the hour when the question was finally taken and decided. Although a congregational minister, I received my theological education in the Presbyterian Church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply an indifference to my own denomination, nor to the theological school established in our part of the country. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your seminary, more from the hope that my *examples* may induce others to do likewise, than from the expectation that the little it is in my power to give, consistently with other numerous and pressing calls, will be of essential service to the Institution. You will therefore consider me an annual subscriber for 100 dollars per annum, for ten years. In case of my decease during that period,—I will make provision for the payment of the entire sum; and, should that provision, through

any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee, and order upon my executors for the payment of the sum that may be due, which I have no doubt will be readily admitted. Below you will find an order for the payment of the first subscription upon a house in New-York.—*N. Y. Com. Adv.*

OBITUARY.

MRS. DINAH GIFFORD.

Died, at Herkimer, N. Y. while on a visit to her friends, Mrs. *Dinah Gifford*, consort of Asa Gifford, Esq. of Sherburne, in the 50th year of her age.

She has left a worthy companion and a numerous offspring to mourn her loss, and bedew her grave with their tears; not of commiseration for her, but of affectionate grief at the bereavement of her society, salutary councils, pious reproofs and becoming christian example.

In the memory of her numerous acquaintance and friends, she will ever live as a model of excellence and virtue, which even the tongue of envy would blush to impeach. She died in the triumphs of gospel faith, which for many years she had professed and honoured—exhibiting to beholders such undeniable proofs of the efficacy of grace, in that trying hour, as effectually to triumph over the fallacious schemes of scepticism and infidelity, and force them to retire into deserved infamy and contempt.

The following lines were written on the occasion, and communicated as "the hasty production of a youthful unlettered husbandman."

Although we feel the tender ties
Of kindred rent in twain,
Yet upward let us lift our eyes
And view her precious gain.
Her spirit freed from mortal clay
And life's attending woes,
Has flown to realms of endless day,
Where grace eternal flows.
There in the arms of Jesus' love,
We hope she's found a place,
And with the blessed throng above
Sings forth redeeming grace.
Though orphan's tears and partners sighs
Bespeak a loss severe,
Her spirit whispers from the skies,
"God's sovereign voice revere—
"Mourn not for me, 'twas Jesus' voice
"That call'd me from your arms;
"Prepare to meet me, and rejoice
"In heaven's eternal charms."

For the Religious Intelligencer.

RELIGION.

Sweet and soul composing Star
Twinkling in the heav'ns afar—
Who, through being's lonely night,
Guid'st me with unerring light,
And though clouds awhile may roll
O'er thy brightness and my soul,
Soon the vapour flits away,
And the world again is day.

Thou, with pure consoling beam,
Shins't on life's unquiet stream,
And thy ray of beauty guides
O'er the dark and tossing tides,
Rising with a smiling form
From the bosom of the storm,
'Till the gloom and tempest past,
Safe we reach thy home at last.

When in pensive mood, alone,
Seated on a wintry stone,
In that still and sullen hour,
When, from some deserted tow'r,
Comes a melancholy scream—
Still thy calm and lovely beam
Drops its light upon my breast
Hushing every pulse to rest.

Life is poor and faint below;
Never can its joy bestow
Pleasure on the pure in heart,
They pursue a better part:
O'er this dark and turbid sea
Hastening onward after thee
Staid by calms, by tempests driven,
All their hope, their aim is heaven. P.

A plan of visiting the poor in cities, for benevolent purposes, suggested by Dr. Chalmers, has been adopted with excellent success, in N. York. The plan, as far as we understand it, is to throw that part of the population into convenient districts, and assign each district to a visitor or visitors as their special sphere of labour. After all the families in such a district have been visited once, they are to be revisited, and their circumstances enquired into, instruction or advice given them, &c. The visitors have a sort of parental watch over the several families in their districts—ascertain their wants—provide for their relief—see to the improvement of the children, detect crimes, check vice, &c. This system is adopted in preference to the generalizing system, heretofore pursued, and is found by experiment to be far more useful—"many valuable ends are obtained, and many important objects accomplished which were scarcely ever thought of, on the old plan. Is not the application of this local system, practicable in every town?"—*Boston Recorder.*

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